THE CIVIC EDUCATION CHRONICLE

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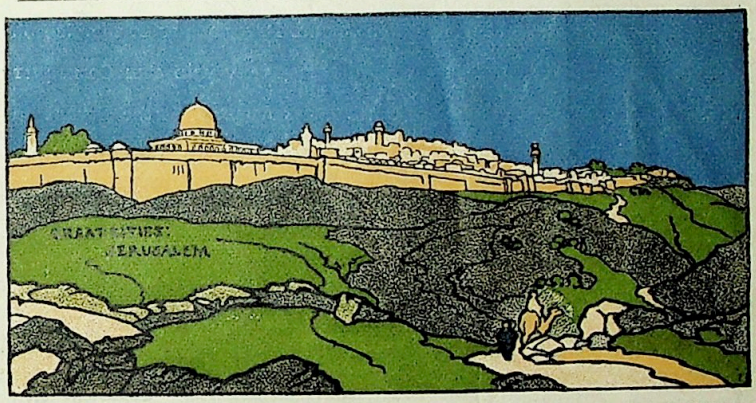

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm cxxxvii

"Jerusalem was destroyed because the inhabitants kept strictly to their rights and gave no place to moderation." The Talmud.

"O City of the world, most chastely fair!
In the far west, behold I sigh for thee,
And in my yearning love I do bethink me
Of bygone ages; of thy ruined fane,
Thy vanished splendour of a vanished day.
Oh! Had I eagle's wings, I'd fly to thee!"—Jehuda Halevi (12th century.)

FORTHCOMING EVENTS.

Feb. 17th. (Thursday), 8 p.m. at Leplay House. The Secretaries of the Sociological Society and Civic Education League "At Home." Mr. H. L. Wellington (Lecturer on Art at the National Gallery) will speak on A Modern Movement in Painting. Members and friends invited. R.S.V.P.

Feb. 23rd. (Wednesday), 5.45 p.m. at Leplay House. Joint Group of the League and Sociological Society for the study of Psychology in Relation to Biology and Sociology.

Mar. 3rd. (Thursday), 8 p.m. at Leplay House. Discussion for Members only on Civics in Relation to the Sciences and the Arts. Opened by Miss E. Bright Ashford. Dinner (2s. 6d.) at Belgrave Restaurant, 31, Belgrave Road, 7 p.m.

Mar. 5th. (Saturday), 2.30 p.m. Ramble Scheme. Survey of the City of London. Guide: Mr. A. Farquharson. Meet on steps of Royal Exchange, 2.30 p.m. Fee, 1s.

MAR. 7TH. (Monday), 5.15 p.m. at Leplay House. Joint Group of the League and Sociological Society for the Study of PSYCHOLOGY IN RELATION TO BIOLOGY AND SOCIOLOGY. Tea, 4.45.

MAR. 24TH. (Thursday). SPECIAL NOTICE. CIVIC STUDY TOUR IN BELGIUM, visiting Bruges, Brussels, Antwerp, Liege, Mons, and Ghent, studying present-day Economic and Social Conditions. Leaving London (Victoria) at 2 p.m. A few vacancies are still open to Students. Application should be made immediately to the Secretary of the League.

LECTURE SCHEME.

The following lectures to other organisations were arranged by the League during the months of December and January :—

DEC. 15TH. Mr. F. H. M. Holman on SOCIAL PSYCHOLOGY at the Neurological Hospital, Tooting.

DEC. 16TH. Mr. F. H. M. Holman on GEOGRAPHY AND THE COMMUNITY LIFE at the Y.M.C.A. Hut, Fulham.

DEC. 22ND. Mr. F. J. Adkins, on SOME TRIPS ABROAD, at the Bryant and May Hut, Y.M.C.A.

JAN. 19TH. A PLEA FOR HISTORY AND TRAVEL, at the Bryant and May Hut, Y.M.C.A. Lantern Lecture.

JAN. 21ST. THE NEW LEISURE, by Mr. F. J. Adkins, at the Kensington Red Triangle Club.

JAN. 24TH. THE IDEAL CITY, by Miss E. Bright Ashford, at Fulham Road Congregational Church Literary Society.

SURVEY WALK IN LONDON.

On Saturday, January 1st, Mr. Farquharson conducted a number of the members of the Selborne Society and Civic Education League on a survey walk through Westminster. Starting from Dean's Yard he illustrated through the various buildings the development of the City of Westminster as a Centre of Government, not only of political government through Parliament, of local government through its great Government offices, but of the Church, with the Abbey and her ancient houses, her modern offices ; of her monastic system, to the present system of Education as illustrated by Westminster College ; of the world of Commerce with its imposing offices ; of the wealthy, so called governing classes through their mansions and palaces, and various other forms of "Civic Life," which are making Westminster the home of their governing bodies. Tea was served at Leplay House, after which Mr. V. Branford gave an historical demonstration of the development from the old ford town to the City of Westminster of the present day.

Under the Y.M.C.A. scheme for interesting lads between the ages of 14 and 18, Mr. F. J. Adkins, Miss G. Mayer and Miss E. D. Scott are actively engaged in giving lectures on CITIZENS and CITIZENSHIP in various Y.M.C.A. Centres. Volunteers for this work (morning or afternoon lectures) would be welcomed. For details apply to the Secretary of the League.

A CONUNDRUM.

Suppose you organise a Civic Study Tour in Belgium.

Suppose you begin talking to people about it in September, and advertise it in December? And suppose dozens and dozens of people say or write that they are interested and are coming, and you take all their names and addresses, and it all feels delightfully friendly, and you work hard at your arrangements.

And suppose again that in January you ask everyone to register by 1st February, and hardly anything happens; and you find on enquiry that they all quite intend to come, but think "it will do all right by the beginning of March" or other things of that kind. And suppose that your agents and hotel keepers and hosts are all clamouring to know how big a party to arrange for———.

Well, what ARE you to do?

THE SAME IN PLAIN ENGLISH.

Arrangements for the Civic Study Tour in Belgium are nearing completion, and a circular giving full details and instructions is being issued immediately.

A circular asking intending students to register immediately was sent with the January issue of the CHRONICLE; anyone who has not yet sent this in is asked to do so by return, as it is absolutely necessary to know the number taking part as soon as possible.

Applications to join the party may still be made, but it is, of course, essential that no time be lost, and (as the numbers will be limited) the Committee may be unable to accept some applications.

IF YOU ARE NOT GOING TO BELGIUM.

HOLIDAY SURVEY MEETING AT SELBORNE.

Members of the Regional Association and of the Gilbert White Fellowship are proposing to visit Selborne at Easter and during the summer months for the purpose of carrying on the work of the Survey of Selborne.

The natural history of this spot is so famous, and the surroundings so attractive that the meeting is sure to interest a number of people. Early application for rooms is strongly recommended, therefore, as accommodation is limited. A list of addresses in the neighbourhood will be sent on receipt of a stamped addressed envelope by the Hon. Sec., Regional Association, 65, Belgrave Road, S.W.1, or W. H. Daun, Esq., F.L.S., F.Z.S., 155, Fenchurch Street, E.C.3, when those joining can make their own arrangements.

On Saturday, April 9th, Professor Boulger has kindly offered to conduct a party on a morning and afternoon walk around the district. For this he would be glad to know numbers in order to arrange for lunch and tea. Those wishing to join are therefore asked to send in their names to W. H. Daun, Esq., F.L.S.

CONFERENCE OF EDUCATIONAL ASSOCIATIONS.

29TH DEC., 1920, TO 8TH JAN., 1921.

The League took a prominent part in this Conference, which was held at University College, London, and attracted very large numbers of teachers and others from all over the country. It gave many League members and lecturers, who had not seen one another since the Summer School, an opportunity of meeting again.

On Thursday, 30th December, two meetings were held by the League. The morning meeting was given to a discussion on Parents' Committees, with Dr. H. E. Piggott (who has been a pioneer in this field) in the Chair. Mr. Arthur Greenwood stated the case for Parents' Committees, which, as he put it, seemed unanswerable. In the past the parent has been looked on by Education Authorities as a nuisance to the officials and teachers; he still often has the defect of putting his interest as ratepayer before his interest as parent. But he can, through a Parents' Committee, be brought into close contact with the school, can come to understand the teacher's point of view, and can impress his point of view on the teacher. Dr. F. H. Hayward followed with a vigorous advocacy of the school celebration in which, he suggested, Parents' Committees might be interested, and might take part. The feeling of the meeting seemed to be that these Committees have come to stay, and that there will be great developments of the movement in the near future.

On Thursday afternoon Sir Richard Gregory took the Chair at the second meeting, which was given to a symposium on Civic Education. In his opening and closing remarks he spoke of the relation of the citizens to the community as one of mutual responsibility, and of the need for civic education, in view of the character of the press at the present day, and of other defects in our social life. Three papers were read, by Miss White, Mr. Waldegrave, and Mr. Farquharson; these are printed in this issue of the CHRONICLE. Some interesting points were brought out in the discussion.

In addition to these meetings, the League joined with the National League for Health, Maternity, and Child Welfare, in a course of 12 lectures on Infant Welfare and Sex Education. The six lectures on Sex Education were given by Miss Norah March, Mr. G. H. Green, and Mr. Farquharson. The course attracted a very large number of students who followed the lectures with close interest.

There is now on view at Leplay House an exhibition of maps, plans, diagrams, and views, illustrating what has been done in Civic and Rustic Surveys during recent years. Including, as it does, examples from the Civic Surveys of Greater London, South-East Lancashire, and Yorkshire, with others from Saffron Walden, Westminster, Newbury, Madras, and Indore, the collectionis a remarkable one and of great interest.

RECENT BOOKS.

THE BACKWARD PEOPLES AND OUR RELATIONS WITH THEM. Sir Harry Johnston.
THE ANGLO-AMERICAN FUTURE. A. G. Gardiner.
MODERN FINANCE. Emile Burns.
A CAPITAL LEVY AND A LEVY ON WAR WEALTH. A. C. Pigou.
INDUSTRIAL IDEALS. Victor Gollancz.
WHY PRICES RISE AND FALL. F. W. Pethick Lawrence.
AN EDUCATED NATION. Rev. Basil A. Yeaxlee.

These are the first seven volumes in the series entitled "The World of To-day" (Humphrey Milford, 2s. 6d. each), which is being issued under the general editorship of Victor Gollancz. Each deals with its subject in a condensed yet comprehensive manner, and contrives within the limits of sixty or seventy pages to present a substantial amount of information with a discussion of the leading ideas related to the subject-matter. The books form an excellent introduction to the current problems concerned. The exposition by Mr. Gollancz in INDUSTRIAL IDEALS of the various "isms" in the field of industrial reconstruction is particularly good. A. J. W.

THE JOY OF EDUCATION. By W. PLATT. G. Bell and Sons. (2s. 6d. net.)

Mr. Platt and his wife are heads of a co-educational "Home School," and show real enthusiasm for education, and endeavour to arouse a corresponding keenness in their pupils. In the author's own words he stands for—"Freedom based on reason. Sympathy for every individual child. Health, fresh air, games, activities, practical handwork—all these leading to vital keenness. Lessons always based on the deep intrinsic interest of the subject, leading to mental keenness. Character building, based on ceaseless watchful sympathy, with as little active interference as possible; not a coercion but an atmosphere, ... leading to moral keenness."

There is a danger in the present-day talk about Freedom and Self-development unless it is clearly shown that these are only means to an end, and not that end in itself. Freedom and self-development in themselves are valueless; but to be used in service to the community they are of the greatest value. Such a purpose should always be mentioned as the reason for developing the self, and gaining liberty.

EDUCATION FOR SELF-REALISATION AND SOCIAL SERVICE. By FRANK WATTS. University of London Press. Hodder and Stoughton. (7s. 6d. net.)

One searches in vain through Mr. Watts' book for definite, concrete examples of how to educate for self-realisation and social service. Of platitudes and general principles there are plenty; but all progressive teachers would agree with these. What they need is some guidance as to how to proceed to train their pupils. No exception can be taken to any of Mr. Watts' statements, and his information about modern educationists' theories is quite correct and up to date. So far as it goes it is useful, and as an expression of ideals, quite interesting, and beyond reproach, though occasionally vague; but nowadays teachers do not need to be convinced by 270 pages of eloquence and argument that "Education is a social process. It is through society alone in its manifold forms, that the child can adequately realise his potentialities." With the title on the cover of the book one would expect to find exactly how education could be made the process for self-realisation, why there should be self-realisation at all, and in what way there would be preparation for definite social service. But one does not find it.

EDUCATION THROUGH SETTLEMENTS. By ARNOLD FREEMAN. Allen and Unwin. (1s. 6d. net.)

It is contended, in Mr. Freeman's pamphlet, that the making of finer men and women is the urgent need of the moment, and that this can be achieved by establishing a settlement in each unit of population and making it the centre of a great local effort for the education of adults. Details regarding an ideal settlement are given and methods suggested by which a settlement may supply every educational need. The whole is extremely useful to any workers in settlements. E.M.W.

THE SCIENTIFIC BASIS OF CIVICS.

By Alexander Farquharson.

In recent years Civics has undergone a process of development, and we who have been taking part in this have now come to think of Civics as the Art of Community Life. To expound this view of Civics would require a whole lecture; here I only wish to suggest the existence of a Fine Art of Conduct, requiring of us careful training and constant practice for its acquirement, and having both æsthetic and moral values in its expression. We do not, of course, know this Art perfectly; our knowledge of it increases, perhaps, and new developments arise in it as a result of the changing character of community life. It is an Art of adjustment, more or less complete, and aims at perfect adjustment. Adjustment to what? To the material, vital, and social environments in which our lives are passed.

Civics Based on Sociology.

Every Art is based on a Science—a body of ordered and generalised knowledge. The thesis of this paper is that Civics—the Art of community life—is based on Sociology—the Science of Community Life. Hence, if Civics is to become a general acquirement we must have a great development of the teaching of Sociology throughout our educational system.

At first sight this looks like a repetition of the old heresy that conduct can be fundamentally influenced by purely intellectual activities. It is not meant to be this: for the teaching of Sociology suggested is no merely verbal and intellectualist teaching. The core of Sociology is our AWARENESS of the community with which we are in immediate contact—an awareness (sometimes unconscious, and never, I think, fully conscious) which is part of the content of our minds, and influences our actions radically from cradle to grave. The teaching of Sociology is just the developing of this prime awareness into a knowledge more conscious, more ordered, more philosophic, but always without separating it from its practical and indispensable business of guiding our conduct in our community.

Unconscious Sociologists.

To make clear the contention that Civics is based on Sociology, it may be pointed out that so far as we have an effective Civics to-day it is based on a rudimentary, commonsense Sociology. If we studied the effective Civics of any human society at any time we should probably find the same thing true. As examples from the present day, we may take the Civics of the business-man, the schoolmaster, and the hostess. The business-man governs his actions by certain business principles (as he calls them) which in his experience make for success; *i.e.*, are in line with the tendencies of the society in which he buys and sells. His first-hand (though often short-sighted) view of these tendencies is sociology, though he does not know it. The schoolmaster, beginning perhaps with attempts to impose upon his boys ways of acting in accordance with

his own ideals, ends by finding that he is dealing with a society having tendencies of its own, which he must take account of, if he wants any ideals to have a chance. The hostess who gives thought to the arrangement of her guests round the dinner-table or in the drawing-room, so as to secure a harmonious grouping, has the rudiments of the sociologist's sense of form in society, and governs her actions accordingly.

What about Psychology.

Against all this may be urged the view that our working Civics is based on psychology—the knowledge, rudimentary or systematised, of the character of the individuals with whom we have to deal. This view is, of course, well established in educational theory: one may guess that a reason for this is its relation to the individualist tendencies of the 19th century. Obviously there is truth in it; and a reconciliation between the two views may be found by observing that it is really the pyschology of the individual in society that is indicated as a guide to conduct. We must recognise how deeply the action of the individual is influenced by tendencies in the society around him, without necessarily going as far as Durkheim, say, in explaining the individual mind by social causes.

I take it therefore as established that Sociology—a sociology that is good for practice, an extension of the commonsense sociology of the man in the street—must be developed into a widespread universal study, if Civics is to have an adequate basis. To disarm a minor criticism I may add here that it does not matter whether Sociology is studied under that name or not; probably, so far as the schools are concerned, any teaching of Sociology will be given under the title Civics.

Sociology in the Universities.

In advocating the widespread extension of sociological teaching, however, one is conscious of certain outstanding difficulties in the present situation in this country. The teaching of Sociology, as established in the Universities, is in the hands of several groups with differing outlooks: we may perhaps distinguish three—the psychological, the anthropological, and the historical. The psychological school is ably represented by Findlay's recent Introduction to Sociology; the value of their work is undoubted, and it is encouraging to see it developing; but owing to the previous training required, study on these lines can never become general in schools: it is probably suited to late adolescence and adult life. The anthropological school (represented by Westermarck, say) have done work of great interest and value; but we cannot feel that their generalisations on primitive life have yet been brought sufficiently into relation with life at the present day to be of use for practical purposes. The historians, again, would, I suppose, call the practical outcome of their work Political Science, instead of Sociology; and, again, we

would not question the value of this study, but point out that it applies only to one field, which can offer a life-work to only a few people.

An Observational Sociology.

A more fundamental criticism might be made. Not one of these schools adopts wholeheartedly the methods of observation and inference to which all the triumphs of science in the past have been due. The essence of these methods has been inference from external phenomena; we have not taken the opinion of material things on the working of gravitation, or the views of plants and animals on heredity: we have looked at what actually happened —at the EXPRESSION of the forces actually at work—and made inferences from that. Now this study of, and inference from, outward expression is the method pursued in their rudimentary commonsense sociology by the business-man, schoolmaster, and hostess before mentioned; they know no other. A development of their sociology must be a development in the study of the outward expression of community life, if it is to have the practical value of its source, *i.e.*, if it is to be a basis for Civics.

What is the material for such a Sociology—the outward expression it must study? I suggest that it lies around us at every turn; it is just every form of expression which the community life finds for itself. The arrangement and activities of human groups: buildings, streets, land systems, costume, furniture, language, literature and art (objectively considered): and villages, towns, cities, and regions, considered as organic wholes.

It would be easy to show how this observational study of social life gives the best educational approach to Civics also. But that must be left to another occasion.

THE CIVIC SPIRIT.

By A. J. Waldegrave.

A Social Heritage.

My remarks on the subject of The Civic Spirit can perhaps be conveniently introduced by reference to a little episode which lingers in my memory. I once lived in a neighbourhood, a pleasant feature of which was the large number of fieldpaths available for the pedestrian. Not that the district was in this respect unique; for over a very great part of England fieldpaths are to be found, a priceless heritage to-day, when, as has been wittily said, the coming of the motor-car has divided mankind into two classes, the quick and the dead.

As one of the vast number of Englishmen who own no land I greatly prized my right to wander across fields and through woods by the paths which threaded the neighbourhood; and one day, fresh in my appreciation of a particularly fine walk, I expressed

my enthusiasm to a fellow-member of a municipal committee, forgetting for the moment that he was the owner of an estate of some considerable extent. I remarked what a boon to our town the many fieldpaths of the district were. But my enthusiasm brought no cordial response. "I am glad," said my fellow-member curtly, "that there are none across my land." Now he was no churl. On the contrary he was one of the most generous and philanthropic of men. Yet in this matter of the public benefit inhering in the network of fieldpaths stretching out from the town, he was unable to share my point of view. I think he saw that I was a little disappointed; for he hastened, as we are all prone to do, to give a secondary reason for his primary prejudice. "Think how the public knock a place about," he said. Unfortunately there was enough justification for his remark to make it difficult to pursue the subject and I dropped it. But this little incident seemed to me then, and seems now, as I recall it, to illustrate on a small scale the need for the development, by education, of the civic spirit.

Education in Social Obligation.

Obviously, in a properly educated community, the owner of a large estate would be glad rather than reluctant to give access to its beauties to his less fortunate fellow-citizens (as indeed I am glad to acknowledge many such owners already are, especially those with whom the ownership of land is a long tradition, carrying back into the days when landed proprietorship was recognised as involving social obligations and not merely conferring private rights). And equally obviously, in a properly educated community the vandalism which mutilates trees and shrubs, and scatters bottles and paper bags about, would be unknown.

This brief consideration of the relation of education to a social institution like that of public rights of way, serves to open up the subject of the function of education in regard to social relationship generally. We are born into a complex and in many ways disordered society, a society in which rights and obligations, privileges and disabilities, opportunities and limitations, are inherited by all in varying degrees and proportions; and it is, or should be, the main function of education to teach the oncoming generation how to handle the social heritage, to neutralise as much as possible what is evil in it, to develop what is good, to make it serve life, and to pass it on to the next generation enriched and ennobled.

The Spirit of English Education.

If we ask what has been the spirit of education in England during the past generation I think we shall find that it has been distinguished by two main impulses. First there has been the impulse towards patriotism. In a deep quiet way, and occasionally with noise and fervour as on Empire Day, the heart of England has been tuned to love of country, pride of Empire and devotion to

national honour. How effective this influence in our educational system has been is shown by the events of the past few years.

The second dominant motive in education has been the commercial motive, the appeal to the desire to "get on." Parents and teachers have done their best to enforce upon the pupil the necessity of working hard in order to obtain a good position and achieve success in life. Scholarships and competitive examinations have been the avenues to personal advancement. Admission to schools which have made a name for themselves has been sought because of the social prestige accruing. Quite apart from any question of the teaching of what are called commercial subjects, our valuation of education has been according to commerical standards. Even when we have risen above a personal view and have concerned ourselves with education as a national enterprise, we have thought of it mainly as a means of enabling us to succeed, in competition with other nations, in the world of industry and commerce.

Development of the Civic Spirit.

The practical spirit which has been the outstanding feature of our educational system is not essentially ignoble. Industry and commerce are far from being ignoble pursuits, and the fitting of boys and girls to take their place in the world of business is an occupation of which there is no need to be ashamed. When, however, we consider the needs of the time upon which we are entering and allow ourselves to make a comparison between the state of society which actually exists and a state with which we might be even fairly content, we are bound to say of both these prime impulses in education, patriotism and business ambition—as Nurse Cavell said of the first—that they are not enough. The spirit which runs through the community and renews itself through the agency of the schools must be transfused into something higher. It must develop into the civic spirit.

The advent of the civic spirit will be truly a *development*, leading men to the desire to serve the country in time of peace as well as in time of war. Consideration for the welfare of the nation, so rare a motive hitherto except under the stress of external menace, will become a common and simple motive of everyday life. At the same time, industry and commerce, the whole business life of the nation, while continuing to absorb the greater part of men's energies, with corresponding demands for efficiency in education, will be recognised as a great partnership in social service, with the obligation to give at least as much as one takes.

Interests and Classes.

The development of a common spirit of devotion to the national welfare, and a common understanding of the essentially co-operative character of modern industry, would be a relatively simple matter if in fact there were no real differences of interest in the

world as we find it. But sharp differences exist; and the moment we attempt to deal with concrete cases difficulties advance upon us. Teachers must refrain from deliberate propaganda of particular doctrines. At the same time we want them to impart a knowledge of the facts of social life and to create the spirit which will give us a sound and healthy society. An impossible task, do you say? Well, I hesitate to think so. I refuse to believe that we are bound to go on trying to build the State on a basis of ignorance, envy, class prejudice, reckless adherence to privilege and blind acceptance of shibboleths. The solution of the difficulty lies, I suggest, in the fact that the civic spirit is a spirit of understanding as well as an emotional idealism and that Civic Education consists to a great extent of the pursuit of knowledge. In the presence of the forces which tend to divide us into warring factions, antagonistic classes and supporters of contending interests, it is well to remember that "to know all is to forgive all."

United Pursuit of Common Welfare.

We ought to provide in our scheme of education for such a course of civic study as will enable every citizen to view with understanding and sympathy the circumstances in which others are placed in the organisation of society, and this course of study should at the same time open his eyes to his own duties and responsibilities as a citizen. I even indulge the hope that he may be convinced, if such should be the case, that he is the possessor of privileges which, for the social good, he should surrender; or on the other hand that the privileges which others enjoy have not been wantonly and maliciously stolen from himself and the members of his class.

That it is possible to create by educational means a civic spirit which will transcend class prejudice, whether of upper or lower or even of middle class, which will outweigh personal and professional interests; which will make great changes practicable without Bolshevistic upheaval, and which will unite all members of the nation in honest pursuit of the common welfare, is the belief of the Civic Education League. We believe that it is possible to diffuse through the nation so large a measure of the civic spirit that our social life will be permanently raised to a higher level.

THE COMPLETE CITIZEN.

By E. M. White.

The modern conception of Citizenship regards the citizen as being concerned with all that appertains to civilisation. He is its product, since the past made him, and he is its agent since in his hands lies the future. Civilisation must be considered under two aspects—those of (*a*) Order; and (*b*) Progress. Order means achievement, what has been settled by the past, what has been established by our ancestors as being good. The different forms of Order include Institutions like the Church, the Press, &c., Customs

and moral habits, methods of government, ways of community living in cities, nations, &c.; all the knowledge that has been acquired, and all the art that has been produced. It is foolish to set oneself against the results of the collective experience of mankind; but Order alone implies stagnation, and the achievements of the past are the foundations on which to build more. Progress means the building, the changes as change is needed, the making of further institutions, the reforms that each generation carries out on its march to complete civilisation. Both order and progress are necessary as factors in civilisation.

The citizen can appreciate the past, and maintain the good. He can subordinate himself to what has been established and carry on institutions and activities. In this way he helps the Order aspect of Civilisation. He can also participate in schemes of reform and the improvement of existing institutions and so help progress. True citizenship is both a science and an art; it is a science in that it gathers social knowledge, and an art in the use of that knowledge. As Prof. Geddes has well said, it is "the application of Social Survey to Social Service."

By means of a diagram, which will be published in a forthcoming book, the lecturer showed that the average English citizen was based on the family, the village, town or city, the nation, and the British Commonwealth. A new base was being formed—the League of Nations—with great possibilities; and finally the Citizen would be based on the whole of Humanity, towards the unity of which Civilisation was slowly progressing. Two other influences played on the youthful citizen, (*a*) the educational preparation he received, and (*b*) the religious training that was given to him, the value of each depending on their quality. The citizen was limited in two ways, by customs and traditions, and by the local and national government. This loss of freedom was not an evil, as the value of liberty lies not in itself but in the use made of it. Many avenues of expansion, interest, and duty opened out before the citizen, widening as he proceeded. Chief among these were family responsibilities; his occupation; politics, national and international; the wide sphere of the press, including books and periodicals as well as newspapers; schemes of improvement, either local or national; meetings and societies; science, theoretical and applied; the great realm of Art; recreation, clubs, and friends. During the whole of his life the citizen is educating himself; all the avenues along which he goes add to his experience, and his education is never finished. Permeating the whole of his thought and motives, and action, there is his philosophy and religion.

By regarding citizenship in this comprehensive way the citizen can become complete, although at the same time he must paradoxically remain always incomplete, since the human race goes ever forward, and growth is the great law of the earth.

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